

The American Friend

Old Series
Vol. XXXIV. No. 37

SEPTEMBER 15, 1927

New Series
Vol. XV. No. 37

The Teaching Ministry

MURRAY S. KENWORTHY

Are We Evangelical?

W. L. PEARSON



Our Debt to Darkest Africa

WM. C. ALLEN

Greetings from Geneva

EMMA F. COFFIN

Western Yearly Meeting

ON THE HORIZON OF THE CHRISTIAN CHURCH

MEDICAL COURSE FOR FOREIGN MISSIONARIES

The Moody Bible Institute of Chicago is this fall adding to its foreign missionary course instruction in Medicine and Elemental Surgery. These subjects will be taught by Dr. H. L. Canright, who was for years an effective medical missionary of the Board of Foreign Missions of the Methodist Episcopal Church in Chengtu, West China. Dr. Canright is a graduate in Medicine of the University of Michigan, and took post-graduate work in the School of Medicine, New York City. During the last five years of Dr. Canright's missionary work in China, he served as Dean of the Faculty of Medicine and Professor of Anatomy in the West China Union University.

THE ESSENTIAL IN CHRISTIANITY

Can Modernist and Fundamentalist with all grades between meet in friendly conference on differences and agreements with a view to securing more efficiency in Christian activity? The answer is: This has been done. The third season at Columbian-on-Lake George of the three each lasting throughout July and August, closed August 30. Professor T. R. Glover of Cambridge, author of *Jesus of History* and other books, one of the favorites among college men, has been present throughout this entire third season during which time six groups averaging 12 each, have met each lasting ten days. President Wilbert White of The Biblical Seminary in New York, who organized and directed the conference is determined to show that conservatism can be fair and all parties have fallen in line with this spirit. All have agreed that the essential in Christianity is Christ. Christian educators numbering 180 in all have been present. Considering the personnel, the work of the group may well be compared in its results with the Lausanne Conference. Eighteen universities, 50 colleges, and 26 theological seminaries have been represented. Men have come from 23 denominations, and 37 states, besides

England and Canada. Twenty-three presidents of institutions and 94 professors and deans of colleges, universities and seminaries have been present. There were also church board secretaries, headmasters, editors, pastors and others. The opinion of these educators is that the cry against denominationalism has been considerably overdone. This is significant in view of the strenuous efforts made by many nowadays in the direction of the inclusive church. A finer, kindlier denominationalism with advice to function true to type is likely to be found among the findings.

NEGRO CHILD STUDY IN NEW YORK CITY

Harlem, the home of jazz, "blues" and night clubs—the Negro Heaven of fiction—is in reality a place where overcrowding, rent exploitation, and the lack of non-commercial recreational facilities is breaking up the family life of the Negro; where the number of mothers forced to abandon home duties for outside work is four to five times as great among Negroes as among the white population; where the proportion of delinquent and neglected children is four to six times as great among the Negro as among the white population of New York City. These are some of the conditions revealed in a report on "Delinquent and Neglected Negro Children in New York City," published today (Sept. 6) as the result of a seven month's investigation by a Joint Committee on Negro Child Study, representing some thirty social agencies, in co-operation with the National Urban League and the Women's City Club of New York. The report deals not alone with Harlem, but with the five boroughs of New York City and the conditions described relate to the several centers of congested Negro population. It points out that in the last ten years, through migrations from the South, the Negro population of New York has increased at a rate nearly four times as great as the increase in general population; that there are now in this city more than 200,000 Negroes; that largely as a result of enforced parental neglect and because of the lack of organized recreational facilities there has been since 1919 a considerable increase in the delinquency and neglect of Negro children as against a decrease in delinquency among white children.

A VIRILE ANTI-TOBACCO ORGANIZATION

The No-Tobacco League of America recently held its annual convention at Winona Lake, Indiana. Over three thousand were present at various sessions with people enrolled from twenty-two states, four provinces of Canada, Australia, China and Japan. Reports showed an unusually prosperous year. Prof. F. M. Gregg, head of the Department of Psychology, Nebraska Wesleyan University, was re-elected President. Charles M. Fillmore, Indianapolis, was elected General Secretary for his eighth year. The wide influence which this organization is beginning to exert is suggested in the following letter received recently at headquarters from the manager of the Publicity Department of one of the oldest and strongest denominations. "I am very much interested in learning definitely concerning the No-Tobacco League which, I am told, is the best and the most effective organization in this country to combat the tobacco evil. I wish you would send me such literature as gives details concerning your work." Of course the desired information was gladly sent to him as it will be sent to any one who is interested enough to write for it to Chas. M. Fillmore, General Secretary, No-Tobacco League, 821 Occidental Building, Indianapolis, Indiana.

Man's power of self-determination no more interferes with the counsels of Providence than the diurnal revolution of the earth on its axis interferes with its annual revolution round the sun. The greater comprises the less; and God includes the World.—C. J. BALL.

Are You Out of Gas and Oil?

When your car refuses to run because you need gas or oil, water or air, a Service Station is to be found at the next turn of the road—and the "man in white" wipes the dust from your windshield free of charge!

When the missionary enthusiasm of your Bible School or Meeting runs out, when vision for service abroad becomes clouded with dust, why not call at the Missionary Board Service Station for new plans, methods and material—and get the dust of worn-out methods wiped from your windshield free of charge!

Write today for

Lists of good missionary books,
Foreign news letters and bulletins,
Missionary stories, plays and pageants,
The new Board Report.

*Get The Facts From Your
Service Station*

AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS

101 South Eighth Street
Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXIV. No. 37.

SEPTEMBER 15, 1927

New Series
Vol. XV. No. 37.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

Editorial Clearances

WE commend to the careful attention of our readers, the gist of an address delivered in the Mexican Congress by the President of its Chamber of Deputies, or House of Representatives, in our terminology, to be found in this issue. Isn't that rather a striking statement to be made on the floor of a national legislative body in *any* country—and especially in a country so backward and benighted as we are led to believe Mexico to be? Can we easily imagine a speech of this nature being made in Congress at our national capital? Mexico City might be encouraged to send missionaries to Washington!

We welcome the letter on Friendly Worship to be found in our Correspondence and Comment columns. The writer has apparently misconstrued some of the things we have said on the meeting for worship. We have not advocated a meeting "programmed to silence." We *are* raising the question on meetings so programmed to vocal exercises that no silence is possible; not for the sake of silence but for the sake of real group worship and the more spiritual exercises that may grow out of it. But we are glad to have the question discussed and wish other concerned Friends would speak to it.

Why do not Friends express themselves more freely on our discussion page? We published a letter from "The Wanderer" the other week, giving his eulogistic impressions of the Mormons. It was one of a series of such articles written by our widely known and much travelling Friend, Alfred Young, a minister who is preaching through openings brought by business contacts. We have heard a few echoes of protest against the implications of his article, and have had one personal letter, but nothing has come for publication. While nothing savoring of a controversy over the Mormon question is desired, those who feel that "The Wanderer" wandered too far in his observations have the privilege of saying so kindly. It is not that we are seeking to start a discussion on this particular question. We are using it as an example, aware that a better one might be given. Other and more important questions, vital to Friendly interests, have been broached in the columns of the church paper within recent months but few have risen to the issues. Are Friends indifferent to them?

Our correspondent from Geneva rather plays up the recent "Red" riots in that city, occasioned by the execution of Sacco and Vanzetti. However, in a personal letter to us, W. Perry Kissick cites the published reports of the disturbance as "an excellent illustration of how we are

stuffed and misled by the inaccuracy and exaggeration of the newspapers." He says that the account given in the Paris edition of the *Chicago Tribune* would lead one to believe that a veritable reign of terror prevailed. Perry Kissick, as a critical student of current history, personally investigated some of the weird stories printed and broadcasted, and tells how grossly exaggerated he found them to be, saying he had not been able to see any evidence of "grave riots." While living just about 500 yards from the scene of the reported riot, the Kissicks knew nothing whatever about it until the next day. He says: "I have no doubt but that this is exactly the type of thing the public was subjected to during the war, or with regard to Mexico, Russia, or any other controversial question. And yet that is the raw material of public opinion!" The word "raw" would seem to be well chosen.

Referring to the source of the above-mentioned disturbance, our Friend writes: "I think it will be too bad if the Sacco-Vanzetti case does not aid in the eventual abolition of capital punishment." We think so too, and there are many evidences that, just as war does not settle anything, neither was anything settled by the widely-protested legalized murder of the two radicals. Indeed such liberal leaders as John Haynes Holmes, the brilliant New York preacher and gadfly to the smug Babbitts of the *status quo*, predicts that Sacco and Vanzetti will be to America what Dreyfus was to France. Be that as it may—we are not arguing that question—the fundamental issue of capital punishment remains, freshly limned by the tragedy. The thing that concerns us is that as Friends we have had little or nothing to say upon this question that goes to the very roots of our historic testimony. Indeed we have been astounded at the complacency with which otherwise representative Friends have expressed themselves as content to let the law take its barbarous course, without protest. How many of our principles and testimonies may we yield to the times and seasons and continue to be Friends?

Will readers please indulge us in a word of editorial appreciation of the very fine-spirited and effective piece of work which our Friend John O'H. Harte has been contributing to THE AMERICAN FRIEND through his monthly "World News and Discussion" section. Aside from his work-a-day duties, he has been devoting his time and energies to this experiment unreservedly, under the weight of a deep concern, and has been giving us some excellent material as a basis for better world understanding. We have had a few words of commendation of the monthly

feature, especially from younger Friends, and no words to the contrary. We may assume that silence gives consent, but for the encouragement of John Harte, we wish the consent might be more vocal and active.

Billy Sunday is quoted as saying that the world must liquidate its hates before it can liquidate its debts. This is fine! In view of past expressions of his, Billy has ample

room for setting the world a good example. Liquidation, like charity, begins at home.

Next week's issue will be in the nature of a Five Years Meeting announcement number. The quinquennial sessions, to be held at Richmond, October 18 to 24, draw on apace and expectant interest in them is increasing.

The Teaching Ministry

BY MURRAY S. KENWORTHY

"TEACHING them to observe all things whatsoever I command you." That seems to have been Jesus' method—teaching. Wherever he was, whomsoever he met, individual or group, he was teaching. "Never man so taught;" and "he taught as one having authority." He was constantly dealing with the vital things, stating, explaining, citing facts in law and nature; for he knew better than Hosea that his "people were destroyed for lack of knowledge." So Jesus came to be known as rabbi—teacher.

The most powerful organization in the world! What is it? Where is it? It certainly is not a political empire but a "church." There are two religious groups which seem to be all but adamant to the attacks of other religions. One of them in particular has a thorough-going educational system. Give us a child for a certain number of years and he is ours forever, is the substance of its proud boast.

Jesus came that men "might have life and have it abundantly." He had a definite conception of the nature of that life. He knew what promoted it, what hindered it and everywhere he went he was given to instructing men concerning it and its environment—the Kingdom.

To the Protestant the ultimate source of authority and theological guidance has been the Bible; and the chief method of propaganda the sermon; with the "ordained" minister as its herald. Only recently have "Sunday Schools" come into existence. The minister has in a very real way been considered Jesus' successor. In him and through him the spirit that was in Jesus functioned as formerly among men in Galilee and Judea. The educational system of the Jew and Catholic is not so limited. The extent and pedagogical efficiency of the parochial school is well known. A rabbi friend of mine says his synagogue has four hours of evening school for his young people four evenings a week; this is not unusual among the Jews. What a contrast to Friends and Protestants!

We once had a "week day" school system. We have all but lost it. Where it remains Quakerism is the most consistent, real and impressive. In yielding to the "secular" school system we have lost a unit in our religious training group which we have not replaced. Our Bible School class work is mostly limited to a bare half hour and that very frequently is colorless in material and conducted through printed questions and quoted answers. Very few of our homes have any religious training; even family Bible reading with prayers is too nearly past history.

Even should these lost units be restored to usefulness there should be a teaching ministry—I am not thinking in terms of the "ordained" ministry alone. No individual in our meetings for worship has yet approached the ultimate in the "Abundant Life," and any one able, yet unwilling, to add to our knowledge concerning it is a napkin-wrapping shirker. In those sections where Friends retain the custom of an open ministry, a special opportunity and responsibility rests upon members whose vocations and professions give them more than the usual opportunity to observe the effects a life of sin has upon body and soul. Teach-

ers, merchants, doctors and lawyers above others have this knowledge.

Grave is the "Pastor's" responsibility under present conditions. As a denomination we have no official system of religious instruction—we have certain official publications, here and there we have some graded courses in our Bible Schools and now and then other courses for limited groups. Perhaps this is no great sin for systems are arranged too often by an inner circle, they also frequently become fixed and changeless like "the laws of the Medes and Persians." Lacking a system the minister, because of the nature of his task, must share a large part of the responsibility if "my people perish for want of knowledge."

Preaching is not always teaching. Sermons may be nothing but colorless exhortations, or dissertations on abstract themes; or they may deal with "men of straw," or issues dug from an ancient theological cemetery. A teaching ministry, as I see it, deals with the vital problems of this hour, one that guides the flock along wholesome paths, sees far ahead of the crowd, anticipates dangerous bypaths and makes sure that no one enters them.

The "world" is moving rapidly, changes and improvements come with bewildering rapidity. An air record is made today and broken tomorrow in the morning. Thousands are making ventures, conducting researches and making experiments where a score once labored. Their pronouncements sometimes effect moral and spiritual ideas, and blessed is that youth who has a discerning parent, teacher or pastor; that congregation whose minister is a teacher able to rightly divide—the news.

It is a lamentable fact that few of us keep sufficiently near the front to see what is going on. Not long ago I was in a community where the good citizens were divided and worried over an issue championed by the school teachers and ministers as opposing forces. As nearly as I could learn neither side knew the subject in its present phases. Do I, as a preacher, know whether the real battle is here or far over the next hill? However that may be, a teaching ministry attempts to keep informed and where any science makes a pronouncement affecting moral or spiritual values it prepares to so relate it to the "Abundant Life" that a real gain is made.

To illustrate. There have been two pronouncements of science definitely affecting Biblical interpretation—the Copernican theory of the solar system and the Darwinian conception of evolution. Both of these have shaken the church from center to circumference. The one has been settled, the other is yet with us. Had the ministry been wide-awake and resourceful neither of these would have been so serious for careful examination would have been made into Biblical and natural facts, and truth, God's truth, which is never conflicting and which is yea and amen for ever, would have been seen and appreciated, and refutation or adjustment would have been made without long and serious dissension and bloodshed.

There are also moral problems which have similarly affected the church—slavery for instance. When ministers learn to study issues and practices from the standpoint of effect upon the

"Abundant Life" and do it as carefully, accurately and fearlessly as the scientist, we will be able to handle such questions as that of divorce, the dance, the use of alcoholic beverages and tobacco, the race and peace problems with facts and figures instead of biased sentiment. There is little excuse today for ignorance in these matters, the evidence is too monumental and near at hand in most cases; or where it is not adequate, means and methods of investigation are so well known that it may be obtained when wanted.

Some of our great theological troubles have been inherited from the period of the early church. The teaching of Jesus related, largely, to everyday life and affairs as evidenced by the "Sermon on the Mount" and the Parables. But when the church met Greek Philosophy it turned to speculating on the person of Jesus and the plan of salvation. Christian converts were taught what to believe more frequently than what to practice—than how to live the "Abundant Life." And because it is easier to say "I believe thus and so" than to fulfill the injunctions of the "Sermon on the Mount" we have made the Christian Church of too little value in vital matters. It is quite time to bring *vivo* (I live, the Abundant Life) up alongside *credo* (I believe) for the world little cares what we believe. It does care how "we live and move and have our being."

There is no one method or system useful to all. Every minister has his own personality and can find his own most gifted way to serve. No two communities are sufficiently alike or in sufficiently similar need to use a cut and dried system. Jesus seems

to have had no system. He journeyed here and there. His stops were for indefinite periods. Everywhere he was teaching. Now a woman at the well, now a learned man on the housetop, here a crowd by the seashore, there a group of his own followers. His themes varied according to the need. A teaching ministry will follow his example.

That this discussion may be suggestive may I be personal. I have made use of the following: For years I have undertaken to make my messages practical, attempting to deal with the problems of daily life, moral and spiritual; occasionally a doctrinal sermon if there seemed to be special need. Quite often in more recent years I have given a series such as Friends interpretation of Christianity, the Beatitudes, the Parables of Jesus, messages of the prophets, the teaching of some book of the Bible, etc. There have also been addresses to professional men before men's clubs, Bible classes outside the school hour, studies preparing young people for church membership. Since coming to Washington I have given two series of lecture-studies each year. These have dealt very frankly with problems of the day. The eighth of this series however was conducted by the Christian Endeavor Society with an appointed leader guiding the discussion, on International Problems.

Let the minister fulfill the commission of Jesus—"teaching them to observe all things whatsoever I commanded you."

Washington, D. C.

Are We Evangelical?—Evangelistic?

BY W. L. PEARSON

SO stated, the questions are hardly fair; for if Friends are not both evangelical and evangelistic, they are neither. This will appear as we proceed.

Being truly evangelical is not merely a matter of soundness. Jesus seldom attacked the doctrines of the scribes and Pharisees, who eagerly sought proselytes over land and sea, only to make them two-fold more the sons of hell than themselves. If they had been sincerely evangelical, they would have recognized that this Jesus, unlike many of that name, was the long looked-for Son of God, the Savior in truth as well as in name, who should "save his people from their sins," and become for them the foretold Immanuel. They would have been the first, not the last, to receive and herald God's Gospel concerning His Son; they would have become Christ's first evangelists.

If such was the responsibility of the scribes and Pharisees in the first century, the obligation of the Friends of Jesus in the twentieth century would seem to be a hundred fold greater. "My Friends *do* the things I command." Jesus always spoke with authority, and certainly with *supreme* authority in his last meeting with the Eleven in Galilee after the resurrection. Then he declared (to let his words have their full force): "All authority in Heaven and on earth has been given me once for all and for ever. Therefore *Go*, disciple all the nations, baptizing them into the *Name* of the Father and of the Son and of the Holy Spirit." (It is most superficial criticism of McGiffert and many moderns in rejecting this passage for the reason that this "Trinitarian Formula" was never used by the apostles. If consistent, they would reject the Lord's Prayer by similar mere conjecture; for there is no record that the apostles ever used it. In fact, the apostles, whom the Holy Spirit was guiding on and on into all the Truth," as Jesus had promised he would, almost never quote his exact words. Moreover, formulae never developed in apostolic and New Testament usage.)

In Christ's Commission, "disciple" (so reads the Greek) and "baptizing" are not two acts, but one. It is not said; disciple and baptize, but disciple *baptizing*. Genuine disciples of Jesus are never

made in any other way than by baptizing into the Tri-Personal NAME, that is into the Divine life and character. But this can never be except through his personally exercised authority. (And "authority" includes the "power," as the Old Version inadequately renders *exousia* here as in Jn. 1:12 and elsewhere.)

There are no unbaptized Christians. This was one note strongly enforced several years ago by the writer in a requested address on "Christian Fellowship" before a district conference of Disciples of Christ ministers. They professed to enjoy it—perhaps it was not without mental reservations, when it was declared that "many baptized in water are in the penitentiary; but if one baptized in the Holy Spirit is there it is an accident. The unbiased Bible student needs only the illumination of the Holy Spirit to understand Jesus and to follow Peter and Paul on this subject. See Acts 11:15-18; Cor. 12:3, 13, passages abundantly sustained elsewhere. One need not deny, although one may hardly affirm, that an uninformed, or a traditionally bound, Christian minister *may* baptize in water in the name of Christ. But the disciple-making baptism into the Tri-Personal name as enjoined by Christ is a very different thing; so different that from Rome throughout Christendom the former commonly excludes the latter, the symbol partly, often wholly, beclouding the substance. That the use of water is in any way implied, or even admissible, in Christ's Great Commission to the Eleven, is pure assumption on the part of Roman and other self-styled "Catholic" ecclesiastics. Nor can either the several "Catholic" denominations, or the numerous Protestant ones, while they continue to urge the essentially sectarian sacraments, yet hopelessly dividing over the administration, forms and meanings thereof, ever fairly understand Christ's last solemn commission; much less can they either experience the essential oneness in Him, or realize the unity of the Spirit, who continually proceeds from the Father and bears witness of the Son, or achieve the organic union, which a hundred Christian denominations have just now been seeking through a World's Conference on Faith and Order at Lausanne. Only through the initial and ever and anon, as the need may be, renewed and

sustained baptism in the Holy Spirit, may Christ's disciples be so "perfected into one, that the world may believe and experimentally know that God sends his Son and his servants to announce unto all salvation and eternal life."

Apparently it was the uncontrolled enthusiasm of the new life in the first disciples of Jesus, as in thousands of cases since, that misled them to excel John at his own method of baptism, which Jesus himself never adopted nor practised, and which Paul had to correct some thirty years later in Ephesus. Jn. 4:2; Acts 19:1-7. When John first directed his disciples to "the Lamb of God that bears away the sin of the world," an act which his temporary baptism but dimly symbolized, he declared: "The same is he that baptizeth in the Holy Spirit." Note the progressive *present* tense: is *now* baptizing in the Holy Spirit. Jesus was already discipling by baptizing in his own and only effectual, illuminating, cleansing way. Jn. 1:29-33. (Unless otherwise indicated or interpreted, the references are to the American Version, which is still considered far the best, most accurate version in any language.) It was this same baptism in the Holy Spirit that Jesus taught Nicodemus, "a ruler of the Jews." Thus Jesus and John nearby, each in his own way, were baptizing in Judea. No wonder "there arose a questioning on the part of John's disciples with a Jew about purifying," when he, in the midst of growing Pharisaic opposition to both himself and Jesus, openly encouraged the increasing turning of his own disciples to Jesus for the baptism he had been commending instead of and in sharpest contrast with his own which was clearly coming to an end. See the forerunner of the Savior, in the hour of fierce conflict, confusion and self-abasement, emphatically insisting: "*He* must increase, but *I* must decrease." With very few exceptions during the apostolic period until the destruction of Jerusalem, after which trustworthy accounts are wanting, the increase of Jesus' baptism and the decrease of John's continued. It is incumbent upon the evangelist who would faithfully "testify the Gospel of the grace of God," to tell repenting sinners they *may* follow John the Baptist, but they *must* follow Jesus the Baptist. It could little matter, if evangelists, who feel they must, should at *once*, as did the last Old Testament prophet, baptize genuine seekers in water, if they would also, like John, faithfully insist that they must instantly be baptized in the Holy Spirit by Jesus, the Lamb of God, who will bear *away* their sins. But experience throughout the centuries shows, that where water baptism is stressed, the absolutely essential Spirit Baptism is intelligently, effectually taught.

This Great Commission from the Risen Lord to disciple all the nations, baptizing them into the Tri-Personal name, is much more than a simple command; it is a most solemn injunction in terms of the ever impelling, Infinite Love of the ever living Redeemer, who freely gave up His life for all of us. Simply adopting this simple commission from our Ascending Lord, untrammelled by later sacraments and sacerdotal ceremonies, the Society of Friends holds the most logical position for perpetual, successful evangelizing, as exemplified in their first forty years, and again in the last forty years of the last century. And now during these last two generations no very successful evangelist has ventured to introduce the subject of sacraments into his meetings. Although he believed in the sacraments, so loyal to Christ and his Christian brethren was Dwight L. Moody, that in his work, almost in Friendly fashion, he waved them aside as sectarian hindrances. Hence, it is said that, while he would freely contribute to build a Catholic church, he would submit to neither baptism nor ordination with any body of Christians.

Likewise, if Friends had fairly conceived and unitedly defined their true Christian faith and order, they should have been able, logically, to present a well constructed system to their long divided brethren of numerous names and faiths at Lausanne. Unfortunately, we have too little interest in either vital, spiritual union, or in any system of faith and order, to do constructive work on behalf of the true Catholic Church of Christ. Nor shall we have until our Lord again graciously pours forth the Holy Spirit upon us in effectual revival and ingathering. Until then, we shall devote much of our power and substance to producing some never-to-be-forgotten by-products of the true faith—education, prohibition, inter-racial and international peace; which should interest every consecrated Christ-

ian, certainly every intelligent Friend. Meanwhile, the Savior's first call and primary service are woefully neglected. If we seriously stressed his love, of which we speak much, we should more tenderly feel his awful words: "that they should not perish." More than any other people we cherish the perpetual REAL PRESENCE, which many others seek, at times, through sacramental observance. But with the sacred obligation of his compassionate Eternal Love before us, let us not presume to claim his final "Lo, I" until we take more seriously his "Go ye."

With all boldness therefore should Friendly evangelists call all men to surrender to the King "at hand," to "repent, and believe in the Gospel." For in every generation and in every year Christ will, if He may, spiritually qualify those who have been "called" by Him, and "liberated" by the church, and "sent forth" by the Holy Spirit. But no church need expect it, and missionary volunteers need not anticipate it, until, as at Antioch, at least, "for a whole year" some Barnabas and Saul, full of the Holy Spirit and of faith, have "exhorted them all with purpose of heart to cleave unto the Lord."

Everywhere Christians are saying they want a revival, and are praying for it. Let us not cease "to pray always, and not to faint;" but let us adopt in all the churches the Christian method of Saul and Barnabas at Antioch, the Friendly way of Fox and his evangelists, persistently, "for a whole year" at least, assured that then the Lord Jesus, who "is still straitened till it be accomplished!" will bring together his prophets and teachers for a forward movement of the Society of Friends.

Our Debt to Darkest Africa!

BY WILLIAM C. ALLEN

IT has been claimed that uproarious jazz is an adaptation from the music of the denizens of the dark continent. Certainly its clamor seems like the primitive noise of a primitive people. Yet think of the delight that jazz has brought to the primeval instincts of Americans. Surely we owe a great debt of gratitude to the jovial folks of Africa for giving us the jazz. Are we appropriately thankful to them for bestowing upon us this tumultuous gift?

Here is a recent newspaper dispatch from abroad "The Charleston is basically a Kaffir dance, the Christian Churches of South Africa have declared. They have opened war on the dance craze which has seized the country and some photographs many years old are being exhibited in which Banto natives are shown doing the Charleston."

So the churchly white people of South Africa sorrow because the swarthy natives of that land have passed on to the unsophisticated white folks the mixed-up steps of the Charleston. Our church brethren have warned us too late. Already with barbaric joy had we borrowed the wild dance from the sable sons of Africa. Already had we become debtors to half-naked blacks who live in round huts into which you crawl on hands and knees. Is it possible that we have failed to recognize our obligation to them? Have we lost sight of the givers whilst enjoying the things they have given? Are we sufficiently grateful to the supple black men for endowing us with the Charleston?

And there is paint. Ah, the paint! With timidity I approach this delicate subject. In villages of South African natives I have seen paint. In proportion to the quantity rubbed on the smooth cheeks of scantily-clad native ladies I have seen their pride soar and flutter. More paint, more pride; more color, more smirks. The self-esteem depicted on the countenances of these painted beauties has been ineffable. I am almost ashamed to confess that when I have been in native villages I have contributed to an unholy gratification by selecting the most heavily-tinted Kaffir face as a fit subject for my camera. For ages have these tribes—as have other uncivilized peoples—indulged in paint. Now numbers of our own fair women—bless them—follow their dusky sisters, not only of other countries but far-off Africa. Is it possible that America—so often to the front—has lagged behind

in the serious question of colorful facial development? How can we explain our tardiness? Do we properly appreciate those who, so to speak, have blazed the way in the matter of artistically-tinted features?

Another recent newspaper item from London is as follows: "Slaps our Vanity—There is nothing new in the latest dance steps or modern methods of doing the hair, according to Diana Strickland, English big game hunter and explorer. After two years of study in Africa she contends that they originated on the dark continent ages and ages ago."

This statement leads us to the consideration of bobbed hair. Here again we almost tread on sacred ground. Since my trips to Africa's shining shores I have often thought of the similarity between the best fashions of head adornment among native African belles and those which obtain among many of the ladies of my own beautiful America. Once more we find that the frisky daughters of the wild continent have preceded us. For centuries these maidens have reveled in the happiness of close-cropped hair. Kind nature has condescended to aid them to a degree unknown to the white-skinned races. All that the latter have been able to do has been to imitate; and imitation is said to be the sincerest flattery. Even now our gracious women, after they have parted from their glorious tresses are at times compelled to pay some obsequious tonsorial artist just so much per visit for a "permanent wave."

The smart set of interior Africa always have had permanent waves. They need no "barberous" help to keep their dark locks in perfect curl—they hold a distinct advantage. Do our winsome women, as they listen to the clip of the scissors behind them, enviously think of their own merry, short-haired sex 6000 miles away?

In conversation I have observed that there are two classes of our citizens who particularly profess prejudice against the Negro, namely, a few fashionable people, and some ignorant people. Why, I cannot tell. Why should either class cherish a bias toward an open-hearted race that has so freely administered to our personal joys and pleasures? Let us play fair. Let us lay aside all prejudice. Let us frankly admit our social debt to darkest Africa!

San Jose, California.

Hilltop Burial

BY EDITH LOMBARD SQUIRES

So still they sleep, and close to that high heaven
As loving, mortal hands could lay them down.
Far, far below them lies the seething leaven
Of elemental toil and bustling town;
But here they see the sun rise unperturbed,
Know all the glory of the storm-tossed snow,
And under filmy rain sleep undisturbed
In depths of peace the living may not know.

Today we passed, and listened to the song
Of meadow-lark, brown bobolink and wren;
And knew your finer ears, that listen long
To heavenly harmonies, were listening then
And heard the happy footsteps in the grass
Of all the loving hearts that homeward pass.

Richmond, Indiana.

Friends of Western in Annual Session

Work of General Superintendent Appreciated

Friends of Western Yearly Meeting gathered at Plainfield, Indiana the twenty-third of August in their seventieth annual session. The cordial handshaking was evidence that Friends were glad to get back to Yearly Meeting. The grounds seemed lovelier than ever before with their beautiful trees and shaded walks. A thing which made the place much more attractive and even more hallowed was the gift of shrubbery made by the Hobbs family in memory of Cyrus May Hobbs who passed away last April. The shrubs were in seven oval beds along the National Road and at the northwest entrance; a hedge formed of them was placed along the entire west side, besides those arranged about the meetinghouse. The presence of C. M. Hobbs was greatly missed by members of the Yearly Meeting, and the growing shrubbery is a fitting tribute to the man who helped to make the world more beautiful and whose spirit lives on with us today.

There was a large attendance at the first general session held Third-day morning. That favorite old hymn, "How Firm a Foundation," rang out with its promises that made our hearts fill with gratitude to our Heavenly Father. The music was led by Ola S. Oatley and Juanita Throck-

morton, Friends from Indiana Yearly Meeting. Even though two neighboring Yearly Meetings were convening at the same time we were fortunate in having with us the first day several visiting ministers. There were Jefferson Ford, a missionary from British East Africa; O. Herschel Folger from Wilmington Yearly Meeting; and two former sons of the Yearly Meeting, namely, Noble Trueblood who is returning to us, and Milton Hadley now of Iowa Yearly Meeting. Later in the week came Herbert L. Huffman from Kansas Yearly Meeting and Lawrence Farr, a missionary from Africa.

The half hour periods of devotion were led by Dr. J. H. Langenwalter, professor in the Biblical Department of Friends University. He gave very illuminating discussions from the book of Acts on lessons in Respect for God, Spiritual Realities, Comparisons and Testimony. During the meetings for worship in the mornings Dr. Langenwalter gave Bible expositions from the Psalms.

Memorials were read for Amos Carson, a minister of the gospel, and two members of the permanent board, Cyrus May Hobbs and Sarah A. DeLon, Friends who will be greatly missed in the Yearly Meeting.

Among the Epistles read was the one

from Philadelphia Yearly Meeting. It was very much appreciated and since it was the second one to be received from that Yearly Meeting it was referred for reply to the epistle committee to be placed with the other regular correspondence.

The committee on order of business had arranged the program so that the various departments were given time for reports, and most of them were represented with special speakers. Homer L. Morris of Earlham College gave an informing and inspiring address in behalf of the Literature and Peace committee on "The New China." He told of the complicated political and industrial conditions that exist there and said it was a situation that challenged the Christian churches of the western world. "Are we consecrated enough to go to China in the name of Jesus of Nazareth with a message of love and good will?" he asked.

MUST SHOW THE WAY OF JESUS

Fourth-day afternoon Thomas Que Harrison, field worker for the American Friends Service committee, made a stimulating appeal for Christian living. He said that race prejudice, industrial conditions, and war are characteristic of western civilization, or the Nordic tribes.

To be Christian we must act like Christians. We've got to put spiritual power in our lives if we would show others the way of Jesus.

The Home and Foreign Missionary committees were represented by several speakers. Ruthanna M. Simms read excerpts of letters telling of incidents among the Indians; B. Willis Beede told of his observations in Jamaica; Fred E. Smith, who also represented the Five Years Meeting Board, said the home mission problems are not problems for any particular board, but for the entire church to solve. Evangelistic efforts should be extended to all departments of the church. Revival meetings are only a small part of what should be done. We should reach to the great area of no man's land that surrounds our meetings. Jefferson Ford, using as his text Romans 10:14, stirred our hearts in his apt way that we make it possible for the gospel to be sent to the foreign field. He presented a vivid word picture of the people in Africa who are pleading to be taught about Jesus. The crying call of one chieftain "Will you come back and teach my people after three years?" ought to move us to action.

A large crowd gathered Sixth-day afternoon to hear Ernest Hurst Cherrington, General Secretary of the World League Against Alcoholism, who was introduced by E. S. Shumaker, Superintendent of the Indiana Anti-Saloon League. Resolutions were passed showing that Friends have faith in E. S. Shumaker and sympathy for the work he is doing. Mr. Cherrington stated that prohibition in the United States is not an experiment, and that the Eighteenth Amendment is a translation of public opinion into law. Prohibition at its worst is better than government control at its best.

The statistical report did not show us up in a very good light. The total membership is 13,492, an increase over last year of one member! Ninety-one less conversions than last year were reported; 4,200 attend Sabbath morning service; but only one-sixth attend Sabbath evening services. But there are other encouraging things to be said, notwithstanding. Twelve out of sixteen Quarterly Meetings show an increase over last year in their contribution to the united budget. There was the largest Young Friends Conference this year ever held. A new monthly meeting has been set up at Newport, Indiana, and Friends there are busy erecting a new church. A mission at Kokomo has been established and is being cared for by Friends.

The committee on Religious Education has been busy as evidenced by the report given. At one of the evening meetings a Scriptural memory contest was held in which seven little girls competed. A Bible was given as a prize to Lucile Grimm from Bloomingdale Quarter who won first place, and New Testaments to Phyllis Lamb, Carmel, and Norma Shorter, Danville, who

won second and third places. Each of the other little girls were given a copy of the Gospel of St. John. The committee recommended that a chair be established in Earlham College to further the work of the church. E. T. Albertson of the Indiana State Council of Religious Education urged the need of trained Sunday school teachers. He compared the single tasks of the church to labor on a farm that requires working alone. Such work is less interesting than the threshing of wheat when the crowd comes together, but without the sowing and the cultivation there will be no harvests to garner.

An address on Christian education and the Earlham College report were given by President David M. Edwards. The new \$350,000 building is completed and the furniture is being moved in so that all will be in readiness for the opening of the school year.

Richard R. Newby is an untiring worker as General Superintendent of the Yearly Meeting. The fact that he has traveled 11,123 miles in the interest of the church shows that he knows what is going on in the meetings. "It is the faithful, presistent, patient home workers who make up the worth while work of the whole church," he said. The Yearly Meeting is an expression of what every local meeting should be in fellowship, activity, undertaking, vision and outlook—the only difference being the volume.

One of the most encouraging things in the Yearly Meeting is the part taken by the young people. There were those who spoke to business in the meetings, those who served on committees, and those who contributed with special music during the song service. Leslie Shafer, a graduate of Earlham College, has recently been recorded a minister by Vermilion Monthly meeting. At the young people's meeting Seventh-day night almost the entire middle section of the house was filled with the Endeavorers who marched in their respective groups. Courtland Avenue Kokomo, Indiana won the banner that was awarded for the greatest increase in percentage of attendance during the year. O. Hershel Folger, a pastor in Wilmington Yearly Meeting, gave an address on Young Quakers and Earth Quakers, taking as his text Acts 17:5-6, and saying we should serve in the "name of another king, one Jesus."

Each day there was a children's service in the tent under the leadership of Frances and Helen Andrews of Chicago and Lucile Hollett of New London. The children were delighted when the message came to them from the Wilmington Junior Yearly Meeting.

DELEGATES APPOINTED

The following Friends were appointed delegates to the Five Years Meeting: Richard R. Newby, Ella M. Barrett, Charles Coffin, Albert L. Copeland, E. James Carter, Homer J. Coppock, Leslie

Bond, Charles L. Mendenhall, Aubrey De Lon, William Kitch, Edmund T. Albertson, Lee Guyer, John M. Cox, Henry Craig, Surilda Ellis, Burnie Cook, Frank Stafford and Walter Edwards. The alternates are Benjamin F. Andrews, Marianna Brown, Lyman Cosand, Walter E. Day and Gertrude M. Reinier.

In giving the report of the Yearly Meeting it is difficult to catch the spirit and transcribe it on paper. We wished for "Visiting Friend" to be there that he might write it up in that clever style of his. There is so much to tell about! The hurrying to and fro of members of committees trying to be two places at once, the bustle in the dining room when two long lines formed with hungry people eager to eat the food prepared by the good women of Plainfield, the happy time had at the Earlham banquet, the genial smile of our capable usher, Everett Newlin.

Western Yearly Meeting is a good place to be. Whole families were there—perhaps on their vacation. We thought the campers made such a good back ground for the meeting! During the week there were seventeen tents stretched on the rear of the grounds. One tourist house on wheels attracted much attention.

The smoothness with which the business was dispatched was due largely to the efficient service of the presiding clerk, Albert L. Copeland. The majority of people do not realize that the carefully type-written pages of our recording clerk, Homer J. Coppock, require hours of work. Neither do they know of the cutting and pasting and rearranging of material before the minutes are ready for publication. The reading clerks were Lilith M. Farlow and Anna Jane Maris; the announcing clerk, Orval H. Cox. We were struck with one announcement made repeatedly, that a certain committee would meet in an upper room, and we thought of another Upper Room where the disciples had met the Master.

The last session of the Yearly Meeting was fittingly in charge of the Evangelistic committee that had brought Dr. W. E. Biederwolf of the Winona Conference to deliver the message. His sermon dealt with the leprosy of sin and the atoning blood of Jesus Christ.

When the concluding minute was read and the audience dismissed, Friends seemed reluctant to depart for they knew it was a good place to be.

L. M. F.

"William," said Mrs. Peckem, sternly, "did you ever stop to think that someone might steal me when you are away from me?" "Well," answered Mr. Peckem, thoughtfully, "I was, rather, when a horse thief was prowling in the neighborhood." Mrs. Peckem stiffened up haughtily. "A horse thief, did you say, William?"

"Yes, my dear. I heard he carried off two or three nags from this district."

A Survey of the A. F. S. C. Field

Foreign News Notes

Wilbur K. Thomas and Gilbert MacMaster attended the Polish German Youth Conference, at Neuhaeuser-on-the-Baltic. This Conference is a direct outgrowth of the several Polish-German conferences held during the past three years, the arrangements for which have been made by our representatives in the Berlin and Warsaw Centers. Neuhaeuser, by the way, is on that part of the Baltic which is called "Amber Coast." The amber is mined just as a mineral would be mined.

The few days in Berlin were devoted to conferences with German Friends about the present status of the work in Germany, the problems of Friends there, and the way in which Friends were approaching these problems and dealing with them.

Wilbur K. Thomas expected to visit the Centers in Warsaw and Vienna, before reaching Geneva for the Field Workers Conference, held there the last of August.

Letters from Gilbert MacMaster and others express deep appreciation of Wilbur Thomas' visit which, they write, has been most helpful to them all.

The Berlin Guest Book certainly does indicate that many people, Friends and non-Friends, have found their way to the Center. One interesting item refers to Marjorie Daw Johnson, of Madison, Wisconsin, an Indiana Friend, who was asked to take some chickens with her into Russia. She had ten blooded leghorn chickens, and quoting Gilbert MacMaster "she seemed to take difficulties in a very matter of fact way. Later letters have told us that she got her chickens to Moscow safely and in good shape."

Alfred and Eleanore Garrett, the Pennocks, from Lansdowne, and Erwin and Pleasance Parsons Von Gaisberg—the latter well known to Returned Workers—were very welcome guests this past summer. Alfred Garrett and his wife have been visiting many of the groups of Friends throughout Germany.

Geneva, too, has had its quota of visitors. Bertram Pickard writes most appreciatively of the services rendered the Center by Maria Scattergood and her friends Eva Pratt Owen and Ethel Brubaker. The two latter gave valuable help to the Center for the month that they were there, and Maria Scattergood is still giving indefatigable service,—not expecting to return to America until late in September. The Center Guest Book shows that Clement Biddle and his wife, of New York, and Walter and Olive Haviland and Stanley R. Yarnall, of Philadelphia, were among the summer visitors.

The new hostel has been full throughout July and August. One of the features of the life there has been the cross-questioning of visiting internationalists in the cozy living room in the evenings. Among those

Bertram Pickard mentions Prof. Manley O. Hudson, of Harvard, and several members of the International Labor Office. One cannot help thinking what a rare opportunity is being presented the three American Friends, our first student members of the hostel, for contacts with these internationalists.

Carl Heath, in Geneva for various conferences, gave a most interesting report at one of the Center Committee meetings of inner developments in small groups of the Society in England in the matter of its attitude toward industrial and international problems. We are quoting the Minute recording this verbatim as we are sure Friends in America will find much in this brief resume of his report to ponder and consider seriously:

"Carl Heath has told us of the Industrial Committee which was formed to help in the conditions caused by the coal strike and which was inevitably drawn on to consider the whole situation—also how this led to grave thought and discussion on these problems at London Yearly Meeting in May last. He has spoken of four different groups that have come into being as the result of these discussions and of what these groups have done so far, and are still doing, to make clear the practical implications for those who claim to be Christians. All these groups feel that three points are essential to progress in this direction.

"1. That mere activity in so-called philanthropy is not enough. There must be deeper vision of the life of God expressing itself in humanity. Quakers have in the past enjoyed glimpses of this vision. It is undoubtedly the manifestation of this life in some that has led other Christians to a possibly undue appreciation of Quaker activity in general.

"2. That religion means a translation of vision into the acts of everyday life. We must get rid of outstanding evils in our own lives and in the life of the Society of Friends and this will make the way clear for wider action.

"3. We cannot advance in the path of love without knowledge. Good people often neutralize goodness with stupidity. We must assimilate all the expert knowledge available and cooperate for further research.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments.

15th and Cherry Streets
PHILADELPHIA, PA.

"Carl Heath feels that the time is ripe for the Society to make a big step forward. That just as we once put slavery and war behind us so shall we now, if we are faithful, find the truly Christian way of life in social relations."

THE PEACE CARAVANS

The 28th day of August saw the end of a very successful experiment when the several Peace Caravans folded their tents, sent in their final reports, and scattered to their various homes. Each team finished the program assigned to it. All of the members of the Caravans are most enthusiastic about this venture. A summary report of their work will be published in an early issue.

WOMEN'S MISSIONARY CONFERENCE

Women of the first Friends church of Indianapolis are turning their thoughts toward the pleasure which is theirs, that of entertaining the Triennial Conference of the Women's Missionary Union of Friends in America to be held October 13-17, 1927 at Indianapolis, Indiana. They hope to be able to provide free lodging and breakfast for all officers, delegates and missionaries. The committee on reservations will have lists of good, reasonably priced rooms and hotels where all unprovided for guests may find accommodations. Lunch and dinner will be served at reasonable prices at the meetinghouse, which is located on the corner of Alabama and 13th streets. The Alabama street car passes the door of the church. Upon arrival in the city please go immediately to the meetinghouse. For reservations write (the sooner the better) to Mrs. C. A. Kieve, 4626 Washington Blvd., Indianapolis, Indiana.

It is always a great benefit for those who are working for the same cause to meet together once in a while for mutual inspiration, education, helpfulness and enthusiasm. The members of the Women's Missionary Union are going to have just such an opportunity when our General Conference convenes. It is hoped that each Missionary Society will at once make plans to send one delegate, and urge as many others as possible to attend. Not only will the delegates receive a great personal benefit but they will return to their societies with a new vision of missionary service. The Conference plans to present some of the vital questions of the day through able and well known speakers. Only by gaining a thorough knowledge of contemporary problems can we assist in our duty of solving them.

Missionary leaders will find great help in the Bible lessons and method course which will be held each day. At each meeting, there will be splendid music which will be an inspiration in its quality and appropriateness.

FANNIE D. McDONALD.

BIBLE WORK POPULAR AMONG CHILDREN

Daily Vacation Bible Schools in New England Report Splendid Work Done This Summer

Although not many Summer Church Schools for Bible training among children have as yet been established in this Yearly Meeting, reports from some localities give promise of better record another year. At Allen's Neck meeting in Massachusetts, Bertha V. Smith has conducted a large and well-organized school, which continued two weeks. The Superintendent, Charles T. Gifford, with his teachers has stood back of it loyally as in former years. There were enrolled 12 intermediates, 15 juniors, 10 primary, and 16 kindergarten children, a total of 53. There was one paid teacher, with three volunteer assistants. The primary department studied "Stories of Hebrew Heroes," by Rufus M. Jones; the juniors a course entitled "High Living," by Maurice Neuberg; while the time of the intermediates was wholly devoted to Bible study. The school was carried on for two weeks with a 3-hour session, five days in the week.

Thomas J. Battey sends in the following fine appreciation of the summer session at Saylesville, R. I. "I want to tell thee about the little exhibition we had at our last Monthly Meeting and can as well do so by copying a minute I made at that time for the Pastoral Committee: 'Although the day was chill and rainy, we found after the meeting had gathered, that nearly thirty children of the Vacation Bible School had gathered, and were nicely divided into groups for giving us an entertainment in songs and recitations. As their teacher, Elizabeth Munroe, called them up, group after group, they recited in concert Psalm after Psalm, and several portions of the Sermon on the Mount, alternating them with concert singing of beautiful hymns. Their orderliness and ready response showed how well they had been trained. After meeting was over the company inspected the exhibition of their handiwork, tastefully arranged in one of the classrooms upstairs, which was well decorated with samples of needlework, pictures and curious devices showing how industrious they had been during the four short weeks of the summer school. Her enrollment was 40; 18 boys and 22 girls, eleven of whom had not been absent a single day.' To me the best part of it all was to see the little ones gather around their teacher after the meeting closed and manifest in a way that could not be misunderstood how fully she had won their hearts."

South Durham (Maine) Friends welcomed with their usual warmth and cordiality the autumn session of Falmouth Quarterly Meeting, on Saturday and Sun-

day, August 27-28. The historic old meetinghouse retains much of its ancient appearance both outwardly and inwardly, in spite of modern oak pews and electric lights, and at some of the meetings there must have been two hundred and fifty people present coming from the country round about, with several automobile loads from Portland. Harold N. Tollefson, the youthful pastor, with his wife Gladys Jones Tollefson, are building up and extending their activities in a satisfactory and promising manner. A three-weeks Vacation Bible School has just closed in which a goodly number of children were interested, and the Sabbath school continues regularly through the summer. In this sequestered spot, there was manifest a genuine outpouring of Divine blessing, and on Sabbath especially there were favored seasons when heaven seemed very near. In the morning meeting James A. Coney and Harold N. Tollefson gave the leading messages, James Coney guiding our thought to Christ, the perfect pattern. "See....that thou make all things according to the pattern that was showed thee in the mount." A praise and testimony service was held at one o'clock, while the second tables were being served with luncheon in the Grange Hall nearby. Touching witness to the saving and keeping power of their Master was given by two beloved aged Friends of South Durham meeting, Albert F. Minot, a minister, and Henry Newell, an elder, both well past their fourscore. At two o'clock, another meeting for worship assembled, and in the evening came the closing hour. Alfred T. Ware had a leading part in the open service of the afternoon. On Seventh-day, there were present at the business meeting in the morning, Charles and Mae Replogle, and Linwood and Susan Sisson Jones, who took part in the discussions. After luncheon, two young women from the "Peace Caravan," graduates of Mount Holyoke College spoke briefly, and Lyra T. Wolkins gave practical suggestions for new methods in Bible School work.

ONE-TWO-THREE

BY J. LINDLEY SPICER

Say fellows: It's lots of fun,

To smile to yourself;

That's one.

Then, smile with your neighbor,

And he smiles to you;

That's two.

People about you, this smiling will see;

They start up smiling—

That's three.

Get the smile habit, stamped into your face,

And you will win smilers,

In every place.

New York City.

The supreme luxury of vulgar minds is the use of wealth as a means of display.

CHRIST IN THE MEXICAN CONGRESS

Excerpts of Address Given Earlier in Year by President of Chamber of Deputies

Alice C. Gifford of Holden, Mass., who sends us the following striking statement, says that it was read at one of the evening services of the Women's Foreign Missionary Conference at East Northfield in July.

The President of the Chamber of Deputies, Deputy Antonio Diza Soto y Gama, has the floor.

Mr. Diza Soto y Gama: "I shall close my discourse and I wish to open it by honoring that holy name which the church has forgotten—namely, Jesus the Christ. (Applause) And in naming His name I am certain that I have the sympathy and hearty endorsement of each member of this august body....The thinking men of this assembly and the thinking men of Mexico believe in and love the Christ. There is nothing....I know of nothing....We know of nothing more beautiful, more revolutionary, more moving, more holy, or more progressive than the gospel of Christ.

As a Christian, I agree with my fellow deputy, Mr. Cerisola, in many things, but I do not agree that the present revolutionary tendencies aim at the unchristianization of Mexico. The revolutionary party would like to see all Catholics become Christians once more, and we ourselves would like to be better Christians. We who constitute the Revolutionary party would rise above our past failures—for along with the great things we have done we have sinned—and there is but one person who can save us, namely, Jesus our Lord! Oh, would that the revolutionary party had the courage to raise high His banner!

I would place our faith and our future in the hands of the matchless and irreproachable Christ—the Axis of our present civilization. For he and he alone can save us from present corruption.

Tomorrow I shall be told that we are not theologians and that we should not inject religious dogmas into the discussions of this political body. I am offering you no religious dogmas—I only offer you the Christ!

Never before have I trembled on mounting this rostrum. In speaking as I do, I am impelled by a higher will than my own. And I dare speak only because I have made a serious and exhaustive study of the present situation. That this debate will and should provoke a theological crisis, I do not doubt. Let them say tomorrow in the streets that this man Soto y Gama is a bandit, a highwayman, a blasphemer who takes upon his lips the name of Jesus. It matters not!....we must prove that we

believe in and love the Christ and His program....

Gentlemen, I do not agree with Mr. Trevino that the future of Mexico and the future of humanity depends upon the solution of the economic problem. The problem of Mexico, as of the world, is the problem of raising our moral standards. Who does not recognize the disastrous moral condition in which we now find ourselves? The tide of immorality which is flooding the world has reached us too. Yes, gentlemen, our revolutionary party is also corrupt. Even as the Russian revolutionists have their ulcerous defects, so have we. And, my friends, I profoundly believe that only the humble Nazarene can save us. Only as we fill our minds and souls with his teachings and his love can we fulfill our mission!..Morality alone is not sufficient. Christ and only Christ is the solution to this problem!

Here, then, I take my stand as a sincere Christian. And if some shall say: "My skeptic friend, why have you turned Christian so suddenly?" I can only answer, "The sorrow and suffering of my people have brought me back to the feet of my Saviour."

So, gentlemen, unhesitatingly and fearlessly, I demand that we raise high the banner of Christ. Let us remind ourselves that Jesus came into this world not only to help the rich but also to save and heal the poor, the sick, the halt, the maimed, and the blind! If Christ should return to earth today, he would take his stand with us. Let us, then, make him the Captain of our fate."

PLEA FOR PRAYER FOR REVIVAL

BY DR. R. A. TORREY

"Wilt Thou not revive us again: that Thy people may rejoice in Thee?" (Psa. 85:6).

"It is time for Thee; Lord, to work: for they have made void Thy Law."

(Psa. 119:126).

One of the most insistent cries that goes up today from the heart of any one who loves the Lord Jesus Christ, and who is at the same time open-eyed as to the condition of affairs in the world today, is the cry of the Psalmist of old, "Wilt Thou not revive us again: that Thy people may rejoice in Thee?" The great need of the hour is revival—a true, God-sent revival; not a revival gotten up by man's machinery, but a revival sent down from God himself in answer to the prayers of people who know and meet the conditions of prevailing prayer.

The condition of the churches throughout our own land and other lands today would be appalling if we did not believe in a God who answers prayer—yes, if we did not know that God does answer prayer, and did not know from the Word of God itself and from the experience of the real Church throughout the centuries

that God especially delights to answer prayer for revival.

As I travel from one end of this land to the other, and have opportunity to see for myself the condition of the churches; as I read the various religious periodicals of the various denominations; as I talk with men and women in positions of influence and power in the Church, my heart would be sick, yes, nigh unto despair, if I did not know God and did not know that he answers prayer. The gross error that is being taught by many professedly orthodox ministers; the absence of the real, living Gospel from the preaching of many who do not preach error, but who are certainly not preaching the truth in its simplicity, in its fulness, and in the power of the Holy Ghost; the unconcern of apparently the great mass of the membership of our churches regarding the lost at home and abroad; the rapidly growing compromise with the world on the part of a very large proportion of the membership of our churches, the neglect of real prayer

DEAR ONES BE FAITHFUL

(The following verses were written by Robert Lincoln and read by him to his congregation at the end of twenty-five years of service as pastor of the Oak Grove Meeting in Lynn Grove Quarter, Iowa.)

South of town within a woodland
Stands a church house painted white.
Folk who gather here for worship
Pray the Lord for clearer light.

From the fields and from the housework,
Come the folk of patient toil,
Faces browned, and hands are hardened,
Meeting God in well tilled soil.

Let us pause, in reverent silence,
While our minds go fleeting back,
To the days when others worshipped,
Sought of Him whate'er they lacked.

Some are sleeping—Oh so silent,
But their voices we can hear
Saying—"Oh dear ones be faithful,
Trust in God and do not fear."

Some have left us in the struggle,
When the load was hard to bear,
Leaving some a double burden
They themselves should gladly share.

In our weakness oft we falter,
Close our door in secret prayer,
Master help—our task to finish,
Ere we leave a vacant chair.

Lord, we bless thee for the riches
Brought to us through other's work,
Help our lives to be just as fruitful,
Teach our hands to never shirk.

Hark! What is the call that's sounding?
Is it not a tolling bell?
Seems to say—"My child, come meet me,
In the church by the M. & St. L."

and the openly avowed disbelief in prayer on the part of not a few; the inactivity in real soul-winning work on the part of an overwhelming majority of the members of our evangelical churches today, cannot but fill any intelligent and properly instructed Christian with a sorrow that almost breaks the heart.

But while the state of the churches is bad enough, that of the outside world would, of course, be far more discouraging, disheartening and overwhelming if one did not believe in a God who answers prayer. There is no time to go into details, nor do we need to, for the facts are well known, even though so many are deliberately shutting their eyes to them and loudly proclaiming their "optimism"—an optimism that has no basis in fact, but simply in the wishes of those who proclaim it. To mention only one of many things: Conditions in our universities, in our colleges, in our high schools and our grade schools, not merely the religious conditions, but the moral conditions, are terrible beyond expression. I could not put into print things that have come under my personal observation as to the slump, not only in the modesty, but in the moral decency, not only among our young men and boys, but among our young women and girls. These facts are brought to me wherever I go, East or West, North or South.

But shall we despair, or throw up our hands and say nothing can be done! No, not for one moment. God does answer prayer; that has been demonstrated time and time again, and time and time again throughout the centuries when conditions were in many ways as bad as they are to-day or worse, God has heard prayer, and he is just the same today. I know that God answers prayer for revival—deep, thorough, widespread, miracle-working revival, as well as I know that I exist. When Mr. Alexander and I started around the world in December, 1901, there were five thousand people who had covenanted to pray for us every day. When we reached Australia, ten thousand took it up and prayed for us every day. When we reached England, forty thousand people had taken it up, and God heard. All the way around the world wonders were wrought, not merely through us, but through a large number of others whom God raised up in answer to prayer, and I believe he will do like things, or far greater things, again.

Pray, pray, pray! Pray definitely; pray intensely; pray persistently; meet the conditions of prevailing prayer and BE SURE YOU PRAY THROUGH.

NOTICE

Charles N. Franklin, pastor of Greenfield, Indiana, Friends meeting announces that he is open to do part time evangelistic work especially in those meetings that do not feel able to employ a regular full time evangelist. Those interested in securing such service may address him at 19 North Wood Street, Greenfield, Indiana.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

ONLY QUAKERLY IN NAME

Editor THE AMERICAN FRIEND:

I hope that everyone interested in the future of the Society of Friends has read J. C. Russell's article in the August 25 issue on "Instruction in Quakerism." If the article could be reprinted and copies sent to the principals, teachers and trustees of all our Friendly institutions, it might prick the consciences of some and awaken them to a realization of the fact that many of our schools are only Quakerly in name.

A. EDWARD KELSEY.

Amesbury, Mass.

HOW SHALL FRIENDS WORSHIP?

Editor THE AMERICAN FRIEND:

The question of worship has been well to the fore recently in THE AMERICAN FRIEND with considerable emphasis on the silent meeting. We are led to wonder what is the difference between a meeting programed to silence and one programed to preaching. The gift for preaching is from the Holy Spirit given to be used for the spiritual benefit of people. Why should we who believe in the leading of the Holy Spirit minimize it and give it a secondary place in our meetings?

I well remember the long silent meetings of my childhood and youth, of the feeling I had on hearing the lines referring to heaven as a place where "congregations ne'er break up, and Sabbaths never end." I wanted to go to heaven but if it meant sitting in meeting all day and all the days, and meeting would never break it took the joy out of the thought of heaven and reduced it to being the less of two evils.

Surely with a few generations of silent meetings the experiment as a mode of worship for a public meeting has been fully tried and to the way of thinking of some, found wanting. The thought now of a long silent meeting makes me inwardly recoil. This period in our history was attended with a rapid decline in our membership. We were suffering from under-nutrition spiritually, a lack of the preaching of the word. We were not sufficiently fed. It is easy to understand why we had no missionaries during this period.

But if the silent meeting is the proper one for Friends, as some would have us think, would not the right place to begin it and test it out again, be in our meetings of Ministry and Oversight? Should it prove successful there then this body would be able to revitalize the whole church.

After all, the real reason that the silent meeting does not appeal to some of us is

that it is unscriptural. No where do we find in either the Old or New Testament a public meeting for worship held in silence. Great crowds assembled at the tabernacle, on the mountain sides, in the synagogues, to hear and to receive instruction and inspiration in the expounding of the law and the prophets, and in singing Psalms together.

Our Lord always preached in the synagogue when allowed to do so, and anywhere else on mountain or by the shore wherever the people came together in groups large or small. He gathered twelve men together to give them intensive teaching in the new message and sent them forth to preach, on trial trips (caravans we would call them now). The seventy were sent to preach. The final commission given to the disciples was to preach all over the world. The Christians after the persecutions went everywhere preaching and believers were multiplied. Peter's preaching gathered the thousands, and Paul's preaching left a long line of churches on his trail. Timothy was urged to preach in and out of season. Never once do we read of Christ and the apostles holding a public meeting in silence. It was preach, always preach and great blessing attended the giving forth of the message.

The silent meeting, if it may be called such, so appealingly set forth in the Bible, is the meeting of an individual alone with God. He was the preacher, the individual, the audience. Enoch and God; Moses and God; Jacob alone with God and his conscience; Isaac away out in the field alone to pray; God calling Samuel; Elijah in the mountain fastness heard the voice within. Hezekiah with his face to the wall so that no human presence would disturb his interview with God; Daniel in his room; Queen Esther alone with God; David sat before the Lord; Mary at the feet of Jesus; Martha alone with him receives the wonderful message of the resurrection; George Fox alone with God learned that He could meet his condition. Lincoln praying alone and the slaves were freed.

The great spiritual victories all down the ages have been won by the wrestling alone in prayer. This type of silent meeting we may well plead for. Enter the closet and shut the door, as all these mentioned above and countless others have done all through history. "I will come in and sup with him and he with me." This is where the deep spiritual lessons have been learned that fruited out into the powerful preaching that has shaken the ramparts of sin in all the ages. This kind of silent meeting is eminently scriptural and is the one that calls for *new and great emphasis* at this time.

Back to the closet where the long deep interview of the soul and God may be held

undisturbed as it was with Christ and Nicodemus, and the result will be tremendously significant.

But when people come together, a promiscuous company, then preach. Preach the gospel and the mightiness of the life hid with Christ in God.

People come to the public meeting to hear a gospel message. It is the only way the great masses use to learn it. We must not disappoint or defraud them of a right. "How shall they hear without a preacher," means as much now as it ever did. It is the scriptural way used and emphasized by the Great Head of the Church. Why try to improve upon his method?

ELIZA ARMSTRONG COX.

Whittier, California.

GROUP FUNCTIONING

Editor THE AMERICAN FRIEND:

The value of a conference period spent at Columbiana becomes more real with the passing of time. Columbiana is the name given to a retreat at Silver Bay on Lake George. This retreat was founded three years ago by W. W. White, head of the Biblical Seminary in New York City. Attendance has been by invitation only, and small groups of from 12 to 20 persons have met together for ten day periods of conference and round-table discussions throughout the summers. These groups have been composed of college and Seminary presidents, professors of Religious Education, denominational leaders and outstanding ministers, from all sections of the country.

It was my very great privilege to attend one of these ten day conferences this summer. A variety of denominations were represented from widely separated sections of the country. The general theme was, "Group Functioning." It was our aim to view the religious condition of our times and try to suggest some constructive remedy, some way out. Many of the doctrines and practices of Christian Groups came up for discussion. These questions were constantly in our minds. Are there not a number of essentials of Christianity upon which all protestant churches can agree and so present a constructive vital Christian message to the present generation? In the face of so many disrupting factors, what can be done to help the Christian Group to function more efficiently?

Needless to say, entire liberty of expression was granted and all opinions were respected however liberal or conservative they might be. Of course there was a wide difference of opinion but on the whole there was practical unity on the more fundamental principles of Christianity. There was also a very fine spirit of fellowship and appreciation. It was a very stimulating and profitable time.

The importance of such gatherings is at once evident. If our church leaders throughout the country could thus sit down

and prayerfully, earnestly and frankly discuss their united problems and task, the frictions which so seriously hamper our progress would be materially reduced. How fine it would be if a large number of such conferences could be held throughout the United States each year. One of the delightful characters at Columbiana this year was T. R. Glover, of Cambridge England. His quick humor, his deep spirituality, his profound knowledge and helpful suggestions were greatly appreciated by all.

Personally, I very much appreciated Columbiana and I believe that the Columbiana idea holds real possibilities for the Christian Groups of America.

EMMET W. GULLEY.

Poughkeepsie, N. Y.

GREETINGS FROM GENEVA

Editor THE AMERICAN FRIEND:

I am constrained to write a letter for publication in THE AMERICAN FRIEND. We, namely, my daughter Lelah Kissick and husband W. Perry Kissick, their little girl and I, arrived in Geneva, the near capitol of the world, June 24, 1927. We are having the most delightful summer, ever, situated, as we are, in an entirely new modern apartment, nicely furnished and close to two beautiful parks, one of which borders on lovely Lake Geneva, upon which steamboats ply from town to town and across the Lake as do other smaller boats also. Launches, fishing boats and canoes of various shapes and sizes are always in evidence.

Mountains are to be seen from every viewpoint, while Mount Blanc and others are snow-covered much of the time.

The nights are cool so that we sleep under a blanket and also under a feather bed. We are only a short distance from the imposing building of the International Labor Office and we are near the Palace of the League of Nations, too.

On the evening of August first, we went to Switzerland's "Fourth of July" celebration, so to speak, or at least to the portion of it which took place in Geneva. We heard the Municipal Band Concert given on the Quai President Wilson and watched the sky rockets as they made blazes of light upon the star decked sky, even as they do in America.

Perry and Lelah are attending the School of International Studies which is full of interest. I too, have attended some sessions. I greatly enjoyed one week of intensive study given by the Institute of International Relations and held in the large Glass Room of the Palace of the League of Nations. The speakers were men of note, some of whom were British "Lords" and "Sirs," and almost every speaker was head of some Commission belonging to the League of Nations; so of course the speakers represented different nationalities. Nearly every one who addressed the Institute, "rubbed in," on

Americans the fact that America is not in the League. There were many Americans in attendance.

The members of the Institute, one afternoon, visited the Assembly Hall of the League of Nations in another part of the city and listened to an address by Monsieur Frederick Whelan, who has taken part in every Assembly since the League was created and who explained to us the work and manner of the Assembly as in operation.

Several different International conferences are being held here this summer, three and four at the same time. There are forty-five such organizations that meet here each year.

We attended morning worship one Sabbath in Saint Peter's Cathedral where John Calvin preached; then went into the Consistoire where stands the round pulpit with its canopy top in which Calvin preached for 23 years, from 1541 to 1564. John Knox also preached from this pulpit from 1556 to 1559. I did what I suspect many other Americans have done: I ascended the little narrow stairway leading to the pulpit and stood for a few moments in the very same place where these great men preached in the long ago, and wondered what thrilling words they would speak today if we could only hear them.

The Friends Center in Geneva, with Bertram Pickard at its head, is doing a very effective work both locally and Internationally and is filling a great need. At a recent business meeting of the members credentials were read for six visiting Friends, four of whom were Americans, while two other American friends present without credentials were welcomed.

The Center is in one of the renowned buildings of the past the basement of which dates back to 50 B. C. Geneva dates back to 58 B. C. As a sojourner, one can almost hear the footsteps of centuries ago.

The afternoon of August 27 we attended the opening of the Friends Hostel which was a remarkable occasion, both on account of its personnel and the great scope of work it represented, delegates being present from all European Centers except one, also from China, England and America.

Until the night of August 23 we had often remarked concerning the beauty, quiet and peacefulness of the city of Geneva and of her wonderful spirit of goodwill.

However, there were "Sacco and Vanzetti" demonstrations at that time which revealed another side of her life. A mass meeting of "Reds," was held, which became a mob-riot as they went from place to place wherever there were American stores or establishments smashing windows and otherwise destroying property. Americans were not very secure if their whereabouts were known. The American Express office suffered violence as did also the Palace of the League of Nations. One had a taste of being foreigner in a strange land and hated by the mob-element, not because one had wronged anybody, but for the crime of being American. The American Consul and building were under police protection.

We are leaving for Berlin within a few days. Our address will be as follows for two or three months.

%Gilbert W. MacMaster

Society Friends International Committee
Prinz Louis Ferdinandstrasse 5,
Berlin N. W. 7, Berlin, Germany.

We are delighted to find THE AMERICAN FRIEND on the reading table in the Geneva Friends Center.

EMMA F. COFFIN.

Geneva, Switzerland.

EDUCATIONAL FELLOWSHIP

Editor THE AMERICAN FRIEND:

Among the 1,100 people representing fifty nations at the recent Fourth International Conference of the new Education Fellowship at Locarno, Switzerland, were some twenty-five English and American Friends, teachers and educators. In the group of Friends and "friends of the Friends" arose the concern embodied in the following resolution which was most sympathetically received by the leaders of the conference and read at the closing session. It would be a satisfaction to all of us if the message might find a place in THE AMERICAN FRIEND as well as other American papers.

"The group meeting of Quakers and others, held August 8, desires to convey to the Executive Committee of the Locarno Conference some of its thoughts and feelings. Whatever may be the urgent individual duty of each one of us in view of the menace of the present world outlook, we rejoice, as workers for peace, in the work and principles of the New Education Fellowship and have noted with thankfulness the increasing reference throughout the conference to the importance to world peace of the education of the child. We recognize this Fellowship as one of the great movements, perhaps the greatest, that will bring about peace not only between, but within, nations. The child freed from the complex of fear will have no need of battleships and poison gases. We believe that the liberated child will use his creative faculties not for destruction but for constructing a new civilization founded and inspired by love."

RUTH EDGERTON.

Columbiana, Ohio.

THE DIVINE VOICE

BY J. L. SPICER

Clearer than voice ever heard;
Sweeter far than song of bird;
How my very soul is stirred,

When He speaks;

I will answer, "Here am I,"

When I hear His footsteps nigh;

Yes, my heart will make reply,

When He speaks.

QUAKERDOM • AT • LARGE

The London *Times Literary Supplement*, reviewing Edward Grubb's "Christianity as Life," says "the book is distinguished by careful writing and sound learning." The author "shows a wide and judicious use of the best authorities. The earlier sections would be acceptable to any group of liberal Protestants."

Edith Pye, an English Friend, has been selected along with Madame Drevet of France and Mrs. Grover Clarke of the United States, by the Women's International League for Peace and Freedom, to carry a message of Friendship to the women of China. They will start in the autumn, and will seek to create ways in which the women of the west may co-operate with the women of the east in securing peace and freedom and international justice and goodwill.

Her many friends among our readers will be interested to know that Pearl Stribling, of "Friendship Village" (Earlham, Iowa), has removed to Des Moines, Iowa, 753 West 18th Street, where she is pleasantly situated and tenderly cared for. The continued illness of her mother, Emeline Stribling, made it necessary for them to break up the little home which has been a shrine of friendship to so many Friends far and near, the mother being taken to the home of her eldest son, O. B. Stribling, at Paton, Iowa.

Many of our readers have doubtless found in the September issue of the *American Magazine* an article by Elizabeth Jayne Wiggam describing and interpreting the work of a well known Friend, Dr. Catherine Cox, who has made detailed study of the conditions and influences affecting genius. The article is featured with a full page picture showing Catherine Cox with her little nephew, Edward Brinton, of Richmond. Another interesting announcement concerning our Friend is awaiting release!

Announcement has come to hand of the passing of Phebe Jane Wright for several years Field Secretary for the Home Mission Committee of Canada Yearly Meeting and Editor of *The Canadian Friend*. She had been in failing health for several months and was seeking rest and recreation at Pickering, Ontario, her native place, among relatives and friends. The beginning of her interest in Foreign Missions dates back many years when she was appointed Corresponding Secretary of the Women's Foreign Missionary Society of Canada Yearly Meeting. Her faithful service in many activities of Christian work will be greatly missed.

The winner of the first prize in the Briand Speech competition, in the college series, is Caroline M. Stabler, Ednor, Md., daughter of Newton and Mary Hallowell Stabler, granddaughter of Henry C. and Sarah Miller Hallowell, and Asa M. and Allina O. Stabler, great-granddaughter of Benjamin and Margaret E. Hollowell and Caleb and Anna Moore Stabler. She is descended from a long line of Quaker ancestors going back to the days of William Penn, including also the Farquhars, Janneys and other well known Friendly names. She is a graduate of Smith College and was one of a number selected in Smith to study one year in France. She is now teaching in the high school at Sandy Spring, Md.

Among the sixty-five names already chosen for the Hall of Fame at New York University is that of John Greenleaf Whittier. The plan is to place above each name a bronze bust of the personage thus honored and these, already forty-four in number, are the gift of appropriate organizations. Dr. Robert Underwood Johnson, Director of the Hall of Fame, himself of Quaker descent and a graduate of Earlham College (1871), has reserved for Friends the privilege and honor of paying this tribute to "the Quaker Poet." The usual expense involved is \$3,000, and Friends have already contributed \$1,000 of the needed amount. It is desired to complete the fund promptly that the bust may be ready for unveiling in May 1928. Interested Friends who desire to share in this tribute may send their check to Dr. R. U. Johnson, 26 East 55th Street, New York City, making it out to the order of "The Bursar of New York University."

On the day preceding the close of the Faith and Order Conference at Lausanne, Switzerland, a series of statements defining relationship to the Conference were made when Carl Heath presented the Quaker viewpoint. "By spiritual life we do not mean a worldwide social activity," he said, "but an increasing liberation of God's Spirit in men finding its expression in all human relationships. Communities of free religious life, such as the Society of Friends, want to be at one with the whole church of Jesus Christ. But we feel in the depths of our spirits, and with a certain poignancy, as we have struggled to find unity in definitions of Faith and Order in this conference, how supremely important it is that we should not lose sight of the freedom in which God guides men, by his Spirit, from truth to truth. There is a freedom of God to which we lay claim. And we do so, not because we desire to escape a right order or discipline in spirit-

ual life. Rather it springs from an intense feeling that the realization of this freedom is essential to the dynamic power and the vital attractiveness of the church if it is to meet the need, and reach the heart of the young and strong life of men in the world today."

NEWS OF OUR MEETINGS

Ackworth Quarterly Meeting was held at Ackworth, Iowa, August 19-21, the first session being the meeting on Ministry and Oversight. The session, the following morning, was largely attended by friends and members of the different meetings and began with a worship period of spiritual blessings for all present. All the meetings of the Quarterly Meeting were represented by their pastors except one. D. Elton Trueblood, a visiting minister formerly of Boston, Mass., and ministers of the Quarterly Meeting brought inspiring messages. Dinner was served in the basement of the church to about 150 people, after which the usual business was conducted. During this session Bruce Hadley and Momoru Tsutsui, the Penn College Peace Caravan Team, gave interesting talks on the subject of Peace. The message Sunday morning was given by Henry M. Vore, pastor at Motor. Dinner was served to about the same number as the day preceding. The young people of the several meetings in the Quarterly Meeting had charge Sunday afternoon when Elton Trueblood urged them to be true to the trust passed down from our forefathers. This was the closing session and all felt that the touch of the divine hand had been guiding throughout.

H. Elmer Pemberton is now making a schedule for another year in the field of evangelism. All who are interested in his method of gospel work should write him at Mt. Pleasant, Ohio, or at 101 South Eighth Street, Richmond, Indiana. His message is always spiritual and presented in a thoughtful manner. His program is constructive, while sympathetic to all that the genius of the gospel may work out through the individual life and human society.

Lillian E. Hayes of Dunreith, Indiana, is director of Week Day Religious Education in the consolidated schools of Jackson and Dixon Townships in Preble County Ohio, to which she devotes Monday and Tuesday of each week throughout the current school year. All the departments in both schools are including Religious Education in their program and the outlook for this work is very encouraging.

New Garden Quarterly Meeting has, with few exceptions, been held in the country at New Garden, Indiana. A meeting that celebrated its hundredth anniversary in 1911. The past year under the leadership of Austin Osborne, Quarterly Meeting Superintendent and pastor of Fountain City meeting, it has been held at each of the Monthly Meetings. The one in August came at Fountain City. The executive committee had planned for a profitable occasion. Saturday morning President Edwards of Earlham College gave a very instructive sermon. The remark was made in the meeting, they would like to have it printed for circulation. It gave valuable information as to the progress of Christianity and the failure of the church to keep pace with civilization. In the evening Leslie Shafer, assistant pastor in West Richmond, gave a good temperance lecture. Emory J. Rees, returned missionary from Africa, preached Sabbath morning, and in the afternoon gave a most stirring missionary address, full of information. We had hoped to have Thomas Que Harrison, American Friends Service Committee field worker, address us at this time, but another engagement prevented, so he spoke the Wednesday night before. Those present felt the absent ones had missed a wonderful treat, and would like to have him come again and speak to a larger audience. The male quartet from Bloomington, Indiana, was present throughout the Quarterly Meeting and at the close of the last session sang with much feeling several request numbers. The Quarterly Meeting throughout was unusually interesting and well attended. In fact this has been the case all the year. It has been helpful to have them held at different places, with carefully planned programs.

Salem Quarterly Meeting, held at Silsbee Street, Lynn, Massachusetts, August 20, was a season of unusual spiritual depth and influence. As the meeting settled into a few minutes of silence, there was first brought to our attention, the beautiful 91st Psalm, read by Charles Replogle. After another pause, A. Edward Kelsey rose and delivered the leading message of the morning, repeating the entire 46th Psalm, and illustrating the verse, "There is a river the streams whereof make glad," by descriptions of the joy that water brought to the thirsty country of Palestine. From this he went on to speak of the storms that so quickly overwhelmed travelers in that country, when they realized the truth of the promise that "...a man shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land." All hearts and voices then joined in singing, "Rock of Ages." There followed in briefer expression by James A. Coney, Harold N. Tollefson, and Harvey Jones, fitting words of praise and tribute to Jesus Christ, in whose person all attributes of the Father are represented, in

Provident Mutual Life Insurance Company of Philadelphia

The Provident Mutual issues an unusual book
"SEVEN KEYS TO CONTENTMENT"

which tells you how you can arrange your insurance to educate your children, pay off your mortgage, protect your family at all times, and make provision for you and yours in old age.

Write today to the Company for this book which will be sent you free of charge.

whom as Savior and Lord is found abiding peace and joy. Through the entire service there was a very real manifestation of Divine leading as each message fitted perfectly into the picture of the Savior's love. Fourteen ministers and workers were on the facing seat, most of them young in years and full of enthusiasm for the work of the Christian ministry to which they are called. The return of A. Edward and Marion E. Kelsey to these limits brings courage and cheer. The news that they have decided to locate in Amesbury and take up the burden of the meeting is heartening to every member of the Society in the New England field. Amesbury Friends have felt sadly bereft in the recent death of Daniel C. Maxfield, as of George L. Jones, on both of whom such reliance was placed, and they welcome gladly the Kelsey family.

THE LOVE OF CHRIST

BY GEORGE C. PIDGEON, D.D.

The love of Christ is both a revelation and a standard; it gives a new conception of God's nature and attitude toward us, and it shows the height to which we must attain in our lives with others. We deal today with the love of Christ for us.

1. The quality of Christ's love is shown in the words:—"Even as the Father hath loved me, I also have loved you: abide ye in my love." The relation of the Father to the Son corresponds to that of the Son to believers. God's love for his Son is the type of the Son's love for us. The love of Christ for his people is both a revelation and inspiration in the Church's experience, and the outburst of song in which every genuine revival finds expression, is the outpouring of the gladness that fills the ransomed soul. We see here the height from which Jesus' love flows: "Even as the Father hath loved me, I also have loved you;" and, as water always finds its level, so this love never ceases its motion until it returns, lifting its objects with it, to the level of the divine.

2. Christ intends our experience of his love to be permanent. (John 15:10.) Love always desires steadfastness; hence it

offers and asks for vows. When a great new love takes possession of the heart of youth they recognize it as the source of the highest happiness of which they are capable, and their one thought is to establish themselves in it; hence one mutual pledge follows, another right up to the marriage altar. The same law governs the moods of the soul. Those who know the experience of Christ's love desire it to abide, and Christ here shows that this may be attained through obedience.

3. Christ's love is the source from which his sacrifice flowed. (John 15:13.) "Self-sacrifice is the high-water mark of love. Friends can demand nothing more; there is no more that love can do to exhibit devotedness to friends." Yet it is amazing, considering the limitations of human nature, how often this is given. In verse 9, Jesus revealed the height of his love by tracing it to its source in the Father's heart; here he declares that in its expression he is one with the rank and file of men. You remember Sidney Carton in Dicken's "Tale of Two Cities"—weak, dissipated, but capable of admiring the best. He knew that he was unworthy of the girl of his choice, and when the realization of all that she held sacred led her to choose another, and that other got entangled in the net of the French Revolution, Sidney Carton took his place on the guillotine in order that she and his rival and their children might have the career and the happiness of which he was incapable. "Giving one's life for his friends" is one of the commonest things in life and is the glory of our race. Every week brings us accounts of it; each can bring instances at will out of his own little world. The Son of God here identifies himself with the sons of men. The love to which we owe everything and in which we are to live forever, is a love without limit.

4. Partnership in service is the next product of love. (John 15:14-15.) The chief hardship of an intelligent slave's life was that he had too toil for objects not his own. He was told what to do; why, he was not told. He was not even given the

satisfaction of seeing what his labor was intended to produce. The right of choosing the ends of life was denied him, and with it went the very essence of manhood. What is most original in us is also the most personal, and drudgery is just work into which one's personality cannot be thrown. This aspiration of the toiler does not often find expression; often it appears in unlovely forms; but the better a man is and the higher his possibilities, the more strongly he will desire, in the work to which he gives his life, the privilege which is always open to the friends of Jesus in the service of the Kingdom. He lifts our lives into partnership with his own. He loves in order to make the loved great. The object of his sacrifice was to make men god-like; the more god-like we are the more deeply will we share in the suffering and struggle and triumph of redemption. Your life will count; it is a factor God counts on in the building of his temple.

5. The reason for this confidence is that back of it is the choice which love inspired. Bishop Westcott* has indicated the three points of our activity here given:—

(I) Christ's friends take up an independent place. Each has a work peculiarly his own and makes a distinctive contribution to the common life.

(II) They are effective. They may seem to fail; what they try to do the enemies of God may frustrate; but the real ends of life are served notwithstanding. God takes responsibility for that; His will is behind their endeavor and he makes their efforts serve his ends. Many a believer, Livingstone and Mackay of Uganda, for example, died in vain attempt to do something that seemed to them all-important, but, while they felt that they failed, the world now sees that their death accomplished what would have been impossible otherwise. With God at the helm the ship of life is sure to reach its port.

(III) The effect of their work is lasting. It is pathetic to notice the craving in the souls of men like Robert Burns for an immortal memory. Milton calls fame "the last infirmity of noble minds;" well, men hate to have all that they lived for wiped out like the writing on a slate. Christ here gives the assurance that the fruit of our lives endures. We, with him, shall see of the travail of our souls and be satisfied.

Toronto, Canada.

MARRIAGES

HAMILTON-CARTER—At the home of the bride's parents, Mr. and Mrs. Fred E. Carter, Everett, Washington, June 18, 1927, Delight Carter and James F. Hamilton of Newberg, Oregon. Fred E. Carter, minister. The groom is superintendent of Newberg

FOR SALE

Modern Home with orchard, greenhouse and acreage near Penn College; fully equipped for nursery or truck raising. All new improvements. Write S. W. HOCKETT, Oskaloosa, Iowa.

city schools, and the bride is head of the English department of the High School.

DEATHS

WRIGHT—At the home of her sister Florence W. Chapman, Pickering, Ontario, Canada, August 23, 1927, Phebe Jane Wright, daughter of the late Edmund and Hannah Dale Wright, in her 70th year. A birthright Friend, and a faithful, zealous worker in the church, for ten years editor of the *Canadian Friend*, her memory will be cherished by a wide circle of friends. Interment in the family plot in Friends Burying Ground.

INTERNATIONAL SUNDAY SCHOOL LESSON

September 25, 1927

Review: The Early Kings of Israel.

For three months we have been studying lessons taken from the historical narratives of Samuel and Kings. We have glimpsed in turn the various men who were influential in the rise of the early Hebrew kingdom. Their lives have been presented to us in a simple and unbiased way, the bad and the good with equal faithfulness. We have had little moralizing, but have been left to see for ourselves how God dealt with them, and they with God. (1) The first of these characters is Samuel, the old seer who has spent many years in the service of Jehovah and his countrymen. We see him heartbroken because the nation desires a king. Yet when the kingdom is actually established he supports it loyally with his counsel. (2) Next we see the interesting figure of Saul,—brave and patriotic, truly a hero, a man with a fascinating personality that made him a natural leader. We see him in his early days of humility and success. Then later when he has been alienated from God, we find him reduced to insanity, seeking the life of his best friend. He dies at his post as a king courageously meeting the foe. (3) Of Jonathan we have but a glimpse, but what we see is noble and pleasant. He was a fearless warrior and a faultless friend. (4) In David we find a man who grips us strongly. We first see him as a ruddy shepherd boy, then as the victorious warrior conquering through his faith in Jehovah. Next we see the courtier, winning many friends by his charming personality; then the outlaw, remaining loyal to even his bitterest enemy; the conquering king, uniting his people and building up an empire while still retaining his simple trust in God; the poet, pouring forth the songs of his soul in lasting verse; and finally the repentant sinner, humbly seeking God's forgiveness. (5) Solomon we see as the man who dreamed of wisdom, yet who exhibited such a lack of it that he laid the foundations for the fall of the empire which his father left him. Although he built the temple of Jehovah, Solomon himself succumbed to the idols of his heathen wives. (6) Lastly there appears Rehoboam, learning no lesson from his

SCHEDULE OF YEARLY MEETINGS

With date and place of meeting and name and address of presiding clerk:

Kansas—Wichita, Kansas, October 11. Edmund Stanley, 1813 University Ave., Wichita, Kans.

Five Years Meeting—Richmond, Ind., October 18. John R. Cary, 205 Morris Bldg., Baltimore, Md.

Baltimore—Baltimore, Md., November 16. John Cary, 205 Morris Bldg., Baltimore, Md.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Ellison R. Purdy.....Minneapolis, Minn.
I. W. Cook.....Oskaloosa, Iowa
S. Edgar Nicholson.....New York City
Ancil E. Ratliff.....Fairmont, Ind.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

father's folly, and thus accomplishing the division of the kingdom. In these men we find the same impulses at work which work in us today. And God continues to deal with men as he did then. The great lesson of their lives for us is that our lives and work will prosper only as we our nobler impulses rule.

GEORGE A. SELLECK.

Lincoln, Virginia.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA

Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

THE NICHOLSON PRESS



28-26-30 N. NINTH ST.

Commercial Printers and Binders
PUBLICATIONS

PRINTERS OF THE AMERICAN FRIEND